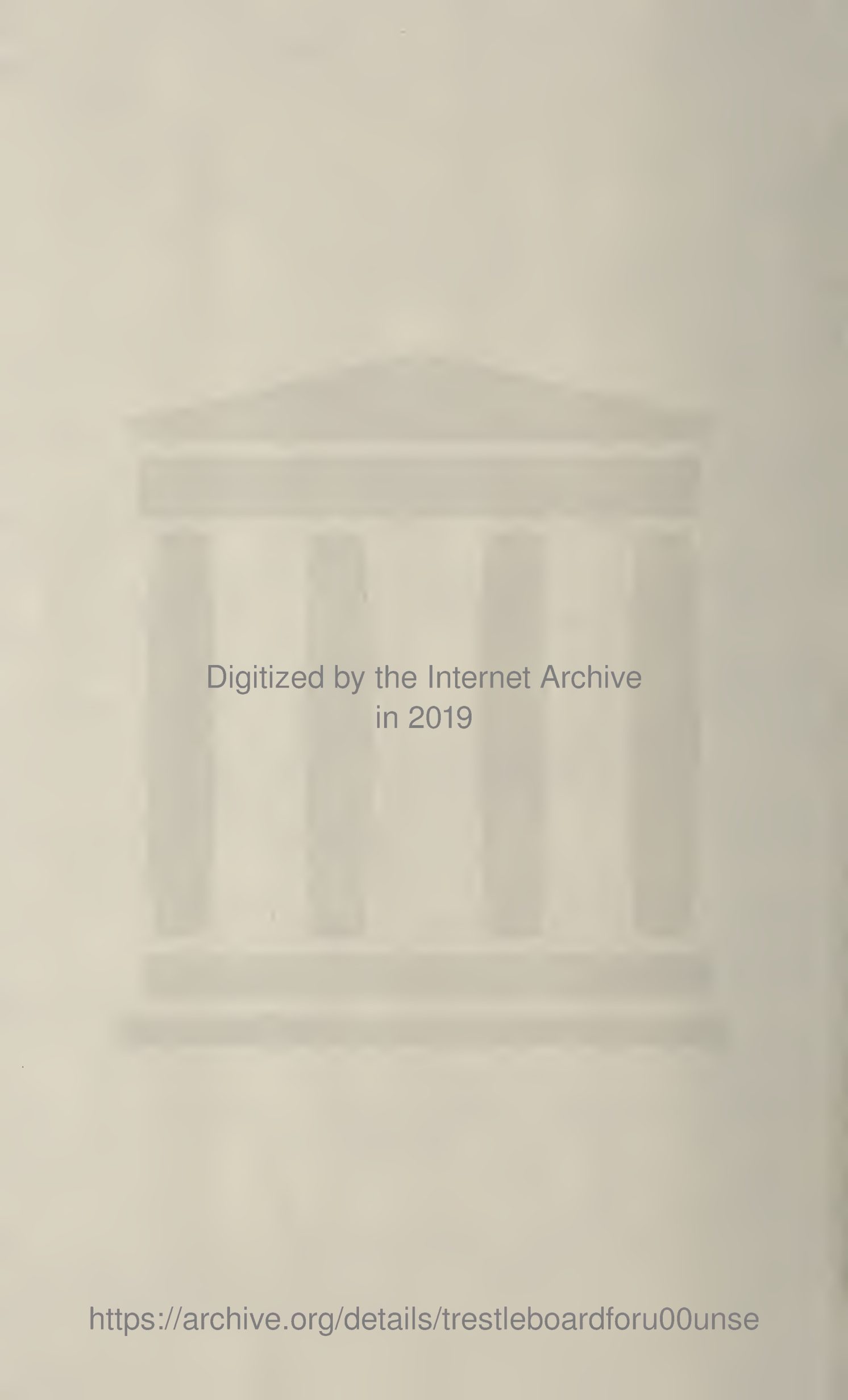
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TRESTLE-BOARD

MOST WORSHIPFUL PRINCE HALL GRAND LODGE

FREE AND ACCEPTED MASONS

MASSACHUSETTS

A TRESTLE-BOARD

FOR THE

USE OF THE LODGES

UNDER THE JURISDICTION

OF THE

MOST WORSHIPFUL PRINCE

HALL GRAND LODGE

OF MASSACHUSETTS

BOSTON

PUBLISHED BY THE

M. W. PRINCE HALL
GRAND LODGE

1960

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TRESTLE-BOARD.

INTRODUCTORY STATEMENT.

This Manual, for the use of the Lodge under the jurisdiction of the Prince Hall Grand Lodge of Massachusetts, has been prepared by the Committee on Ritual, by vote of the Prince Hall Grand Lodge, and having been submitted to the Grand Lodge, it was adopted as the only authorized Trestle-Board for its jurisdiction.

The Manual contains:

I. The monitorial portions of the three degrees in Freemasonry.
II. An Installation Service of Blue Lodge Officers.
III. An Installation Service of Grand Lodge Officers.
IV. A Burial Service.
V. So much of the services pertaining to the dedication of the halls and the constitution of Lodges as the Lodges may require.
VI. Laying of Corner Stones.

Great care has been taken to present only such parts as may properly be printed, and at the same time to give such fullness to the services as shall really benefit the Lodges.

PRAYER THAT MAY BE USED AT THE OPENING OF A LODGE.

O Lord, our heavenly Father, the high and mighty Ruler of the Universe, who dost from Thy throne behold all the dwellers upon earth, direct us, we beseech Thee, in all our doings, with Thy most gracious favor, and further us wtih Thy continual help, that in all our works begun, continued, and ended in Thee, we may glorify Thy Holy Name.

And as Thou hast taught us, in Thy Holy Word, that all our doings, without charity, are nothing worth, send Thy Holy Spirit, and pour into our hearts the most excellent gift of Charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee.

Bless and prosper, we pray Thee, every branch and member of this our Fraternity, throughout the habitable earth. May Thy kingdom of peace, love and harmony come. May Thy will be done on earth as it is in heaven, and the whole world be filled with Thy glory. Amen.

Response—So mote it be.

OPENING CHARGE

The ways of virtue are beautiful. Knowledge is attained by degrees. Wisdom dwells in contemplation, there we must seek her. Let us then be brethren, apply ourselves with becoming zeal to the practice of the excellent principles inculcated by our order. Let us ever remember that the great objects of our association are, the restraint of improper desires and passions, the cultivation of an active benevolence, and the promotion of a correct knowledge of the duties we owe to God, our neighbor, and ourselves. Let us be united, and practice with assiduity the sacred tenets of our order. Let all private animosities, if any unhappily exist, give place to affection and brotherly love. It is a useless parade to talk of subjection of irregular passions within the walls of the Lodge, if we permit them to triumph in our intercourse with each other. Uniting in the grand design, let us be happy ourselves, and endeavor to promote the happiness of others. Let us cultivate the great moral virtues which are laid down on our Masonic Trestle-board, and improve in everything that is good, amiable and useful. Let the benign

Genius of the Mystic Art preside over our councils, and under her sway let us act with a dignity becoming the high moral character of our venerable institution.

PRAYER THAT MAY BE USED AT THE CLOSING OF A LODGE.

O God, our Creator, Preserver and Benefactor, unto whom all hearts are open, all desires known, and from whom no secrets are hid, we heartily thank Thee for the fraternal communion that we have been permitted through Thy kind providence to enjoy. May we be ever mindful that it is in Thee that we live, move and have our being; that every good gift cometh from Thee. Bless our humble labors for the promotion of truth and love, unity and peace. Continue to extend Thy gracious favor to our beloved Institution, and make it more and more an agency for good among men.

Dismiss us with Thy blessing. Go with us as we return to our homes. Be with us while engaged in the active affairs and duties of this life. So influence our hearts and minds that we may faithfully practice out of the Lodge the great moral duties which are inculcated in it; and with reverence study and obey the laws which Thou hast given us in Thy Holy Word; and to Thee shall be all the praise. Amen.

Response—So mote it be.

CLOSING CHARGE

Brethren; you are now to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments forget not the duties you have so frequently heard inculcated and forcibly recommended in this Lodge. Be diligent, prudent, temperate, discreet. Remember

that around this altar you promised to befriend and relieve every brother who shall need your assistance. Remember you promised to remind him in the most tender manner of his failings and aid in his reformation. Vindicate his character when wrongfully traduced. Suggest in his own behalf the most candid and favorable circumstances. Is he justly reprehended? Let the world observe how Masons love one another. These generous principles are to extend further; every human being has a claim on your kind offices. Do good unto all. Recommend it more especially unto those that are of the household of faith. By diligence in the duties of your respective callings, by liberal benevolence and diffusive charity; by constancy and fidelity in your friendship. Discover the beneficial and happy effects of this ancient and honorable institution. Let it not be supposed that you have here labored in vain and your strength spent for nought, for your work is with the Lord, and your recompence with your God. Finally brethren, be ye all of one mind, live in peace, and may the God of love and peace delight to dwell with and bless you.

BENEDICTION.

May the blessing of Heaven rest upon us and all regular Masons. May brotherly love prevail, and every moral and social virtue cement us. Amen.

Response—So mote it be.

FIRST DEGREE.

First Section.

Preliminary Questions.

During the preparation of the candidate only the Junior Deacon and the Stewards should be in

the preparation-room with him.

Before the candidate is prepared for the first degree he should give unequivocal answers to the following questions by the Secretary:

I. Do you seriously declare upon your honor, before these witnesses, that, unbiased by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?

II. Do you seriously declare upon your honor, before these witnesses, that you are prompted to solicit the privileges of Masonry, by a favorable opinion conceived of the Institution, a desire for knowledge, and a sincere wish to be serviceable to your fellow-creatures?

III. Do you seriously declare upon your honor, before these witnesses, that you will cheerfully conform to all the ancient established usages and customs of the Fraternity?

A Lamb-Skin, or White Leather Apron.

It is an emblem of innocence, and the badge of a Mason; more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter, or any other Order that can be conferred upon you at this or any future period, by King, Prince, Potentate, or any other person, except he be a Mason; and which I hope you will wear with equal pleasure to yourself and honor to the Fraternity.

The Twenty-Four Inch Gauge.

Is an instrument made use of by operative Masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-

four equal parts, is emblematical of the twenty-four hours of the day; which we are taught to divide into three parts, whereby we find a part for the service of God and a distressed worthy Brother, a part for our usual vocations, and a part for refreshment and sleep.

The Common Gavel

Is an instrument made use of by operative Masons to break off the rough and superfluous parts of stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of the vices and superfluities of life; thereby fitting our minds, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.

Third Section.

The Supports of a Lodge.

The Covering

Of a Lodge is the clouded canopy, or starry-decked heaven, where all good Masons hope at last to arrive, by the aid of a ladder, called Jacob's Ladder, having three principal rounds, denominated Faith, Hope and Charity; teaching Faith in God, Hope in immortality, and Charity to all mankind. But the greatest of these is Charity; for Faith may be lost in sight,—Hope ends in fruition,—but Charity extends beyond the grave, to the boundless realms of eternity.

The Furniture

Of a Lodge is the Holy Bible, Square and Compasses. The Bible is dedicated to God, the Square to the Master, and the Compasses to the Craft.

The Bible is dedicated to God, it being the inestimable gift of God to man . . . . . ; the Square to the Master, it being the proper Masonic emblem of his office; and the Compasses to the Craft, for by a due attention to their use, we are taught to circumscribe our desires, and keep our passions within due bounds with all mankind, more especially with our Brethren in Freemasonry.

The Ornaments

Of a Lodge are the Mosaic Pavement, Indented Tessel and Blazing Star. The Mosaic Pavement is a representation of the ground floor of King Solomon's Temple; the Indented Tessel, of that beautiful tesselated border, or skirting, which surrounded it,—with the Blazing Star in the center. The Mosaic Pavement is emblematical of human life checkered with good and evil; the Indented Tessel which surrounds it, of those manifold blessings and comforts which surround us, and which we hope to obtain by a faithful reliance on Divine Providence which is hieroglyphically represented by the Blazing Star in the center.

Lights.

Jewels.

The movable jewels are the Rough Ashler, the Perfect Ashler and the Trestle-Board.

The Rough Ashler is a stone as taken from the quarry, in its rude and natural state. The Perfect Ashler is a stone made ready by the hands of the workmen, to be adjusted by the working-tools of the Fellow Craft. The Trestle-Board is for the Master to draw his designs upon.

By the Rough Ashler we are reminded of our rude and imperfect state by nature; by the Perfect Ashler, of that state of perfection at which we hope to arrive, by a virtuous education, our own endeavors, and the blessing of God; and, by the Trestle-Board, we are also reminded, that. as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his Trestle-Board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeable to the rules and designs laid down by the Supreme Architect of the Universe, in the great books of Nature and Revelation, which are our spiritual, moral and Masonic Trestle-Board.

The immovable jewels are the Square, Level and Plumb.

The Square teaches morality, the Level equality, and the Plumb rectitude of life.

Situation.

Lodges should be situated due east and west. . .

Dedication.

Lodges in ancient times were dedicated to King Solomon, ... in modern times to Saint John the Baptist and Saint John the Evangelist, two eminent Christian patrons of Freemasonry; and since their time there has been represented in every regular and well-furnished Lodge, a certain point within a circle embordered by two perpendicular parallel lines, representing Saint John the Baptist and Saint John the Evangelist. Upon the top of the circle rests the Book of Holy Scriptures. The point represents an individual Brother; the circle, the boundary line of his duty. In going around this circle, we necessarily touch on the two parallel lines, as well as on the Book of Holy Scriptures; and while

a Mason keeps himself circumscribed within their precepts, it is impossible that he should materially err.

Tenets.

The tenets of your profession as a Mason are Brotherly Love, Relief and Truth.

Brotherly Love.

By the exercise of Brotherly Love we are taught to regard the whole human species as one family—the high and low, rich and poor; who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support and protect each other. On this principle, Masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

Relief.

To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who profess to be linked together by an indissoluble chain of sincere affection. To soothe the unhappy, sympathize with their misfortunes, compassionate their miseries, and restore peace to their troubled minds, is the grand aim we have in view. On this basis we form our friendships, and establish our connections.

Truth.

Truth is a divine attribute, and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct. Hence, while influenced by this principle, hypocrisy and deceit are unknown among us;

sincerity and plain dealing distinguish us, and the heart and tongue join in promoting each other's welfare and rejoicing in each other's prosperity

The Four Cardinal Virtues—Temperance, Fortitude, Prudence and Justice.

Temperance

Is that due restraint upon our affections and passions, which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practise of every Mason, as he is hereby taught to avoid excess, or the contracting of any licentious or vicious habit, the indulgence in which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons; . . . . . .

Fortitude

Is that noble and steady purpose of the mind whereby we are enabled to undergo any pain, peril or danger, when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice; and, like the former, should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those valuable secrets, with which he has been so solemnly intrusted, and which was emblematically represented upon his first admission into the Lodge; . . . . . .

Prudence

Teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit

by which we wisely judge, and prudentially determine, on all things relative to our present as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the Lodge, but also when abroad in the world. It should be particularly attended to in all strange and mixed companies, never to let fall the least sign, token, or word, whereby the secrets of Freemasonry may be unlawfully obtained; . . . . . .

Justice

Is that standard or boundary of right, which enables us to render unto every man his just due, without distinction. This virtue is not only consistent with divine and human laws, but is the very cement and support of civil society; and as justice in a great measure constitutes the real good man, so should it be the invariable practice of every Mason never to deviate from the minutest principles thereof; . . . . . .

CHARGE TO THE CANDIDATE

FIRST DEGREE.

My Brother: As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this Ancient and Honorable Order:

Ancient, as having subsisted from time immemorial; and honorable as tending in every particular, so as to render all men who will be conformable to its precepts. No institution was ever raised on a better principle or more solid foundation, nor was ever more excellent rules and useful maxims laid down, than are inculcated in the several Masonic lectures. The greatest and best of men in all ages have been encouragers and promoters of

the art: and have never deemed it derogatory to their dignity to level themselves with the Fraternity, extend their privileges, and patronize their assemblies. There are three great duties which as a Mason you are charged to inculcate: "To God, your neighbor and yourself." To God in never mentioning his name, but with that reverential awe which is due from a creature to his Creator; to implore his aid in all of your laudable undertakings, and to esteem Him as the chief good: To your neighbor, in acting upon the square, and doing to him as you wish he should do unto you; and to yourself in avoiding all irregularity and intemperance, which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these duties will insure public and private esteem. In the State you are to be a quiet and useful citizen, true to your government and just to your country; you are not to countenance disloyalty or rebellion but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live. In your outward demeanor be particularly careful to avoid censure and reproach. Although your frequent appearance at our regular meeting is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations; for these are on no account to be neglected, neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance may ridicule it.

At your leisure hours, that you may improve in Masonic knowledge, you are to converse with well informed brethren, who will be always ready to give, as you will be to receive instruction.

Kindly keep sacred and inviolable the mysteries of the Order, as these are to distinguish you from the rest of the community, and mark your consequence among masons, if, in the circle of your acquaintances, you find a person desirous of being

initiated into Masonry, be particularly careful not to recommend him, unless you are convinced he will conform to our rules; that the honor, glory and reputation of the institution may be firmly established, and the world at large convinced of its good effects.

SECOND DEGREE.

First Section.

Lesson.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. And now abideth faith, hope, charity, these three; but the greatest of these is charity. (I Cor. xiii.)

Or

Thus he showed me. And behold; the Lord stood upon a wall made by a plumb-line with a plumb-line in his hand. And the Lord said unto me: Amos, what seest thou, and I said, A plumb-line. Then said the Lord, Behold, set a plumb-line in the midst of my people, Israel, I will not again pass by them any more.

The Plumb, Square, and Level.

The Plumb is an instrument made use of by operative Masons to try perpendiculars; the Square, to square their work; and the Level, to prove horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes. The Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the Square of virtue, ever remembering that we are travelling upon the Level of time to "that undiscovered country, from whose bourne no traveller returns."

SECOND SECTION.

Operative Masonry.

By operative Masonry we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength and beauty, and from which will result a due proportion and just correspondence in all its parts. It furnishes us with dwellings, and convenient shelters from the vicissitudes and inclemencies of the seasons; and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man, for the best, most salutary, and beneficent purposes.

Speculative Masonry.

In Six Days.

Orders In Architecture.

By Speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good

report, maintain secrecy, and practise charity. It is so far interwoven with religion as to lay us under obligations to pay that rational homage to Deity which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires him with the most exalted ideas of the perfections of his Divine Creator.

Of Its Antiquity.

From the first formation of society order in architecture may be traced. When the rigor of seasons first obliged men to contrive shelter from the inclemency of the weather, we learn that they planted trees on end, and then laid others across, to support a covering. The bands which connected those trees at top and bottom are said to have given rise to the idea of the base and capital of pillars; and from this simple hint, originally proceeded the more improved art of architecture.

The Orders are thus classed: Tuscan, Doric, Ionic, Corinthian and Composite.

The Invention of Order in Architecture.

The ancient and original orders of architecture, esteemed by Masons are no more than three—Doric, Ionic and Corinthian, which were invented by the Greeks. To these the Romans have added two—the Tuscan, which they made plainer than the Doric; and the Composite, which was more ornamental, if not more beautiful, than the Corinthian. The first three orders alone, however, show invention and particular character, and essentially differ from each other; the two others have nothing but what is borrowed, and differ accidentally.

The Tuscan is the Doric in its earliest state; and the Composite is the Corinthian, enriched with

the Ionic. To the Greeks, therefore, and not to the Romans, we are indebted for what is great, judicious and distinct in architecture.

The Five Senses.

Hearing, Seeing, Feeling, Smelling, and Tasting.

The Seven Liberal Arts and Sciences.

Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy.

The fifth, Geometry, is most esteemed by Masons. It is that science which treats of the powers and properties of magnitudes in general, where length, breadth and thickness are considered—from a point to a line, from a line to a superfice, from a superfice to a solid.

A point is position without dimensions.

A line, a figure of one capacity, namely, length.

A superfice, a figure of two dimensions, length and breadth.

A solid, a figure of three dimensions, length, breadth, and thickness.

The Advantages of Geometry.

By this science, the architect is enabled to construct his plans and execute his designs; the general, to arrange his soldiers; the engineer, to mark out grounds for encampments; the geographer, to give us the dimensions of the world, and all things therein contained; to delineate the extent of seas, and specify the divisions of empires, kingdoms and provinces. By it also, the astronomer is enabled to make his observations, and to fix the duration of times and seasons, years and cycles. In fine, Geometry is the foundation of architecture, and the root of the mathematics.

Outer Door.

Inner Door.

Geometry.

The basis on which the superstructure of Masonry is erected.

Its Moral Advantages

CHARGE TO CANDIDATE.

SECOND DEGREE.

My Brother: Being advanced to the second degree of Freemasonry, I congratulate you on your preferment. Masonry is a progressive moral science, divided into different degrees: and as to its principles and mystic ceremonies are regularly developed and illustrated; it is intended and hoped that they will make a deep and lasting impression on the mind.

It is unnecessary to recapitulate the duties which as a fellowcraft you are bound to discharge, your general good reputation affords satisfactory assurance that you will not suffer any consideration to induce you to act in any manner unworthy of the respectable character you now sustain, but on the contrary that you will ever display the discretion, the virtue, and the dignity which becomes a worthy and exemplary mason. Our laws and regulations you are strenuously to support. You are not to palliate or aggravate the offence of your brethren, but in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice.

The impressive ceremonies of this degree are calculated to inculcate upon the mind of the novitiate the importance of the study of the liberal arts

and sciences, especially the noble science of Geometry, which forms the basis of Freemasonry, and which being of a divine and moral nature is enriched with the most useful knowledge, for while it proves the wonderful properties of nature, it demonstrates the more important truths of morality. To the study of Geometry, therefore your attention is especially directed.

Your past regular deportment and upright conduct have merited the honor we have conferred. In your present character it is expected that at all our assemblies you will observe the solemnity of our ceremonies, that you will preserve the ancient usages and customs of the fraternity's sacred and inviolate, and thus by your example induce others to hold them in due veneration.

Such is the nature of your engagements as a fellowcraft and to a due observance of them, you are bound by the strongest ties of fidelity and honor.

THIRD DEGREE.

First Section.

Lesson.

Working Tools.

They are all the implements of Masonry, indiscriminately, more particularly the trowel.

The Trowel.

An instrument made use of by operative Masons to spread the cement which unites the building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of Brotherly Love and Affection—that cement which unites us into one sacred band, or society of friends

and brothers, among whom no contention ever exists, save that noble contention, or rather emulation, of who best can work and best agree.

Second Section.

The following lines, or some suitable funeral dirge, may be sung:

Solemn strikes the funeral chime,
Notes of our departing time;
As we journey here below,
Through a pilgrimage of woe.
Lord of all! below, above,
Fill our hearts with truth and love;
When dissolves our earthly tie,
Take us to Thy Lodge on high.

Prayer.

Third Section.

The Temple

The Three Steps

Usually delineated on the Master's Carpet are emblematical of the three principal stages of human life, Youth, Manhood, and Age. They also allude to the three degrees in Freemasonry. Entered Apprentice, Fellow-Craft, and Master Mason. In Youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in Manhood, as Fellow-Crafts, we should apply that knowledge to the discharge of our respective duties to God, our neighbor, and ourselves; so that in Age, as Master Masons, we may enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality.

The Emblems.

The Pot of Incense

Is an emblem of a pure heart, which is always an acceptable sacrifice to Deity; (and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence for the manifold blessings and comforts we enjoy.)

The Bee-Hive

Is an emblem of industry, and recommends the practise of that virtue to all created beings,(from the highest seraph in heaven to the lowest reptile of the dust. It teaches us that, as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow creatures around us are in want, especially when it is in our power to relieve them without inconvenience to ourselves.

When we take a survey of Nature, we view man in his infancy, more helpless and indigent than the brute creation; he lies languishing for days, months, and years, totally incapable of providing sustenance for himself, or guarding against the attacks of the wild beasts of the field, or sheltering himself from the inclemencies of the weather.

It might have pleased the Great Creator of heaven and earth to have made man independent; but, as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a

drone in the hive of nature, a useless member of society, and unworthy of our protection as Masons.)

The Book of Constitutions, Guarded by the Tyler's Sword

Reminds us that we should be ever watchful and guarded in our thoughts, words, and actions, particularly when before the uninitiated; ever bearing in remembrance those truly Masonic virtues, silence and circumspection.

The Sword Pointing to a Naked Heart

Demonstrates that justice will sooner or later overtake us; and although our thoughts, words, and actions may be hidden from the eyes of man, yet that

All-Seeing Eye,

Whom the Sun, Moon, and Stars obey, and under whose watchful care even Comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

The Anchor and Ark

Are emblems of a well-grounded hope and a well-spent life. (They are emblematical of that divine ark which safely wafts us over this tempestuous sea of troubles, and that anchor which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest.)

The Forty-Seventh Problem of Euclid

Was an invention of our ancient friend and brother, the great Pythagoras, (who, in his travels through Asia, Africa, and Europe, was initiated into

several orders of Priesthood, and is said to have been raised to the sublime degree of Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, more especially in Geometry, or Masonry. On this subject he drew out many problems and theorems; and among the most distinguished he erected this, when, in the joy of his heart, he exclaimed, Eureka! signifying, in the Grecian language, I have found it; and upon the discovery of which he is said to have sacrificed a hecatomb.) It teaches Masons to be general lovers of the arts and sciences.

The Hour-Glass

Is an emblem of human life. (Behold, how swiftly the sands run, and how rapidly our lives are drawing to a close! We cannot, without astonishment, behold the little particles which are contained in this machine, how they pass away almost imperceptibly, and yet, to our surprise, in the short space of an hour, they are all exhausted. Thus wastes man! Today he puts forth the tender leaves of hope; tomorrow blossoms, and bears his blushing honors thick upon him; the next day comes a frost, which nips the shoot; and when he thinks his greatness is still aspiring, he falls like autumn leaves, to enrich our mother earth.)

The Scythe

Is an emblem of time, which cuts the brittle thread of life, and launches us into eternity. (Behold, what havoc the Scythe of time makes among the human race; if by chance we should escape the numerous evils incident to childhood and youth, and, with health and vigor, arrive at the years of manhood, yet withal we must soon be cut down by the all-devouring Scythe of time, and be gathered into the land where our fathers have gone before us.)

CHARGE TO CANDIDATE.

THIRD DEGREE

My Brother: Your zeal for our institution, the progress you have made in our mysteries and your steady conformity to our useful regulations have pointed you out as a proper object for this peculiar mark of our favor.

Duty and Honor now alike bind you to be faithful to every trust, to support the dignity of your character on all occasions, and strenuously to enforce, by precept and example a steady obedience to the tenets of Freemasonry. Exemplary conduct on your part, will convince the world that merit is the just title of our privileges, and that on you our favors have not been unworthily bestowed.

As a master mason you are authorized to correct the irregularities of your less informed brethren, to fortify their minds with resolution against the snares of the insiduous, and to guard them against every allurement to vicious practices. To preserve unsullied the reputation of the Fraternity ought to be your constant care, and therefore, it becomes your province to caution the inexperienced against a breach of fidelity. To your inferiors in degree in office, you are to recommend obedience and submission, to your equals, courtesy and affability, to your superiors, kindness and condescension. Universal benevolence you are zealously to inculcate, and by the regularity of your own conduct endeavor to remove every aspersion against this venerable institution. Our ancient landmarks you are carefully to preserve, and not suffer them on any pretense to be infringed, or countenance a deviation from our established customs.

Your honor and reputation are concerned in supporting with dignity the respectable character you now bear. Let no motive therefore make you

swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and initiate the example of that celebrated artist whom you have this evening represented. Thus you will render yourself deserving of the honor which we have conferred, and worthy of the confidence we have reposed in you.

INSTALLATION OF OFFICERS.

The titles and rank of the officers of a Lodge are as follows:—

1. Worshipful Master.
2. Senior Warden.
3. Junior Warden.
4. Treasurer.
5. Secretary.
6. Chaplain.
7. Marshal.
8. Senior Deacon.
9. Junior Deacon.
10. Senior Steward.
11. Junior Steward.
12. Inside Sentinel.
13. Organist.
14. Tyler.

The Jewels of the officers, the Three Great Lights, the Rule, the Line, the Book of Constitutions, the Charter, the Record, the By-Laws, the Gavel, the Truncheons for the Wardens, the Black Rods for the Deacons, the White Rods for the Stewards, the Baton for the Marshal, and the Sword for the Tyler, should be upon a table near the Secretary's station, so arranged that the Marshal can readily take them when needed.

The Installing Officer will appoint a committee of three Past Masters to examine the Master elect,

and qualify him to preside. Upon their report that they have examined the Master elect of ..... Lodge, and found him well skilled in the whole noble Science and Royal Art, the Installing Officer will say:

Brother Marshal, you will present to me the Master elect of ..... Lodge.

Marshal — Worshipful Master, I present Brother A. B., to be installed Master of this Lodge. He has been found to be of good morals, and of great skill, true and trusty; and as he is a lover of the whole Fraternity, wheresoever dispersed over the face of the earth, we doubt not he will discharge his duty with fidelity.

Inst. Officer,—Brother Marshal, you will place our Brother at the altar, there to receive the benefit of prayer, and take upon himself his official obligation.

The Master elect is placed at the altar facing the East; the Chaplain is conducted to the altar facing the West. All rise.

Prayer by the Chaplain.

Most Holy and Glorious Lord God, we approach Thee with reverence and implore Thy blessing on this Brother, elected to preside over this Lodge, and now prostrate before Thee. Fill his heart with Thy fear, that his tongue and actions may pronounce Thy glory. Make him steadfast in Thy service; grant him firmness of mind; animate his heart and strengthen his endeavors. May he teach Thy judgments and Thy laws, and be a true and faithful servant.

Bless him, O Lord, and bless the work of his hands.

Accept us in mercy. Hear thou our prayer. Forgive our transgressions; and finally, receive us into the Celestial Lodge above where Thou forever reignest. Amen.

Response—So mote it be.

Inst. Officer to Master elect, still kneeling.—You will repeat after me your official obligation:

I solemnly promise, upon the honor of a Mason, that in the office of Master of ..... Lodge, I will, according to the best of my abilities, strictly comply with the Constitutions and Regulations of the Grand Lodge, the By-Laws of ..... Lodge, and all other ancient Masonic usages, as far as the same shall come to my knowledge.

The Brethren are seated.

Inst. Officer to Master elect, still kneeling.—My Brother, previous to your investiture, it is necessary that you should signify your assent to those ancient charges and regulations which point out the duty of a Master of a Lodge:

You agree to be a good man and true, and strictly to obey the moral law.

You agree to be a peaceable citizen, and cheerful to conform to the laws of the country in which you reside.

You promise not to be concerned in plots and conspiracies against government, but patiently to submit to the decision of the supreme legislature.

You agree to pay a proper respect to the civil magistrate, to work diligently, live creditably, and act honorably by all men.

You agree to hold in veneration the original rulers and patrons of the Order of Masonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your Brethren, when convened, in every case consistent with the Constitutions of the Order.

You agree to avoid private piques and quarrels, and to guard against intemperance and excess.

You agree to be cautious in carriage and behavior, courteous to your Brethren, and faithful to your Lodge.

You promise to respect genuine Brethren, and to discountenance imposters and all dissenters from the original plan of Masonry.

You will agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the art.

You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed, and strictly to conform to every edict of the Grand Lodge, or general assembly of Masons, that is not subversive of the principles and groundwork of Masonry.

You admit that it is not in the power of any man, or body of men, to make innovations in the body of Masonry.

You promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice, and to pay attention to all the duties of Masonry, on convenient occasions.

You admit that no new Lodge shall be formed without permission of the Grand Lodge, and that no countenance be given to any irregular Lodge or

to any person clandestinely initiated, being contrary to the ancient charges of the Order.

You admit that no person can be regularly made a Mason in, or admitted a member of, any regular Lodge, without previous notice and due inquiry into his character.

You agree that no visitors shall be received into your Lodge without due examination, and producing proper vouchers of their having been initiated in a regular Lodge.

These are the regulations of Free and Accepted Masons. Do you submit to these charges, and promise to support these regulations, as Masters have done in all ages before you?

The Master assents.

In consequence of your cheerful conformity to the charges and regulations of the Order, you are now to be installed Master of this Lodge, your Brethren having full confidence in your care, skill, and capacity to govern the same.

The Marshal conducts the Master elect from the altar to the East.

My Brother: With pleasure I invest you with this jewel of your office,—the *Square*. As the Square is employed by operative Masons to fit and adjust the stones of a building, that all parts may properly agree, so you, as Master of this Lodge, are admonished, by the symbolic meaning of the Square upon your breast, to preserve that moral deportment, among the members of your Lodge, which should ever characterize good Masons; and to exert your authority to prevent ill-feeling or angry discussion arising to impair the harmony of their meetings.

I also present to you the *Three Great Lights* in Masonry: the *Holy Bible, Square, and Compasses.*

The Bible, the Great Light in Masonry, will guide you to all truth,—will direct your paths to the temple of happiness, and point out to you the whole duty of man.

The Square teaches us to harmonize our conduct by the principles of morality and virtue.

The Compasses teach us to limit our desires in every station, that, rising to eminence by merit, we may live respected, and die regretted.

I also present to you the Rule and Line. The Rule directs that we should punctually observe our duty, press onward in the path of virtue, and, inclining neither to the right nor the left, in all our actions have Eternity in view.

The Line teaches us the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps to the path which leads to Immortality.

The Book of Constitutions you are to search at all times. Cause it to be read in your Lodge, that none may pretend ignorance of its requirements.

You now receive in charge the *Charter,* or warrant by the authority of which this Lodge is held. As its lawful custodian, you are carefully to preserve and duly transmit it to your successor in office.

You also receive in charge the Records and By-Laws of your Lodge. The Records you are to see properly kept, and the By-Laws carefully and punctually executed.

I place in your hands this *Gavel,* which is also called the *Hiram,* because as Solomon controlled and directed the workmen in the Temple by the assistance of Hiram the Builder, so does the Master preserve order in the Lodge by the aid of the gavel.

I now conduct you to the Oriental Chair, once filled by our Ancient Grand Master Solomon, King of Israel, and may a due portion of his wisdom descend upon and abide with you.

The Lodge is called up, and salutes with the public Honors the Worshipful Master, who remains seated.

The following words may be sung:

Behold, O Master in the East,
What glories greet thee there;
What floods of radiance earthward stream;
The sun is rising fair.

Behold, O Master, glorious Arts,
Were cradled in the East;
Behold what Sciences came forth
Man's waking mind to feast.

O Master, in thy symbolled East,
Seek Wisdom from above;
And spread the light which Heaven shall send
Within thy Lodge in Love.

The Marshal is directed to conduct the Wardens, Treasurer and Secretary elect to the altar, where they kneel, facing the East; and, having received their official obligation, as follows, are severally presented to the Installing Officer.

I solemnly promise upon the honor of a Mason, that in the office of ..... I will, according to the best of my abilities, strictly comply with the By-Laws of this Lodge, the Laws, Constitutions and

Regulations of the Grand Lodge, and all other ancient Masonic usages so far as the same shall come to my knowledge.

SENIOR WARDEN.

My Brother: You have been elected Senior Warden of this Lodge, and I now invest you with this Jewel and the implements of your office.

The Level demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are Brethren; because a time will come, and the wisest knows not how soon, when all distinction but that of goodness shall cease, and death, the grand leveller of human greatness, shall reduce us to the same state.

Your regular attendance on the meetings of your Lodge is essentially necessary. In the absence of the Master, you are to govern the Lodge. I firmly rely on your knowledge of Masonry and attachment to the Lodge, for the faithful discharge of the duties of this important trust. Look well to the West.

The Senior Warden is conducted to the West by the Marshal, and the following words may be sung:

O Warden, with thy Level poised,
What lesson dost thou give?
Are all men equal? Shall the worm
On king and peasant live?

O Warden, where King Hiram stood,
Like him, seek Strength above;
Sustain the East, pay all their due,
Protect the weak in love.

JUNIOR WARDEN.

My Brother: You have been elected Junior Warden of this Lodge, and I now invest you with this jewel and the implement of your office.

The Plumb admonishes us to walk uprightly in our several stations, to hold the scale of justice in equal poise, to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of our duty.

To you is committed the superintendence of the Craft during the hours of refreshment; and it is, therefore, indispensably necessary that you should not only be temperate and discreet in the indulgence of your own inclinations, but careful to observe that none of the Craft be suffered to convert the means of refreshment into intemperance and excess.

Your regular and punctual attendance is particularly requested; and I have no doubt that you will faithfully execute the duty which you owe to your present position.

Look well to the South.

The Junior Warden is conducted to the South by the Marshal, and the following words may be sung:

O Warden, with the Plumb upraised,
What doth thy emblem teach?
Do all the Craft uprightly walk,
And practice what they preach?

O Warden, where the Faithful One
Observed the glorious sun,
Like him adorn with Beauty still
The work by him begun.

TREASURER.

My Brother: You have been elected Treasurer of this Lodge, and it is with pleasure that I invest you with the jewel of your office. It is your duty to take charge of the stock and other property of the Lodge, receive all moneys, keep a just and true account of the same, and pay them out by order of the Worshipful Master, and consent of the Lodge. I trust your regard for the Fraternity will prompt you to the faithful discharge of the duties of your office.

SECRETARY.

My Brother: You have been elected Secretary of this Lodge, and I now invest you with the jewel of your office. It is your duty to carefully observe the proceedings of the Lodge, keep a true and perfect record of the same, receive all moneys from the hands of the Brethren and pay them to the Treasurer, taking his receipt therefor. Your good inclination to Masonry and this Lodge will induce you to discharge the important duties of your office with fidelity, and by so doing you will merit the esteem and applause of your Brethren.

(The Master announces his appointments.)

The Marshal is directed to conduct the remaining officers to the altar; and, having received their official obligation, they are severally presented to the Installing Officer.

CHAPLAIN.

My Brother: You are appointed Chaplain of this Lodge, and I invest you with this jewel.

It is your special duty to conduct the devotions of the Lodge, and bear before the throne of Heavenly

Grace the spiritual needs of your Brethren. In all your intercourse with your Lodge, it is expected that you will "allure to brighter worlds and lead the way."

MARSHAL.

My Brother: You are appointed Marshal of this Lodge. I invest you with this jewel, and place in your hands this baton as the badge of your office. It is your duty to organize the Lodge, form and conduct all processions, introduce and accommodate visiting Brethren, and attend to such other interests, in the practice of our rites, as the Worshipful Master shall direct.

DEACONS.

Brethren: You are appointed (or, have been elected) Senior and Junior Deacons of this Lodge, and I invest you with the jewels of your office, and place in your hands these black rods, which you will bear, in the performance of official duty, as symbols of your deputed authority.

It is your duty to attend on the Master and Wardens, and to act under their direction in the active duties of the Lodge; and, as from you the first impression of our Institution is received by the candidates, you should be particularly careful, by the seriousness of your deportment, to properly prepare them for the dignified and important ceremonies of initiation.

STEWARDS.

Brethren: You are appointed (or have been elected) Senior and Junior Stewards of this Lodge, and I invest you with the jewels of your office, and place in your hands these white rods, which you will bear in the performance of the duties of your office,—

which are to assist the Deacons and other officers in performing their respective duties. You are also to see that the tables are properly furnished at refreshment, and that every Brother is suitably provided for. Your regular and early attendance will afford the best proof of your zeal and attachment of the Lodge.

INSIDE SENTINEL.

My Brother: You are appointed Inside Sentinel of this Lodge, and I invest you with this jewel. It is your special duty to guard the inner door of the Lodge-room, and suffer no one to pass or repass without permission first obtained from the Worshipful Master, under whose direction you are to act.

ORGANIST.

My Brother: You are appointed Organist of this Lodge, and I invest you with this jewel. Under the direction of the Worshipful Master, you will conduct the musical services of the Lodge.

As harmony is the strength and support of all institutions, so may the harmony over which you shall preside strengthen and support every gentle and ennobling emotion of the soul.

TYLER.

My Brother: You are appointed Tyler of this Lodge, and I invest you with this jewel and the implements of your office. As the sword is placed in the hands of the Tyler, to enable him effectually to guard against the approach of cowans and eavesdroppers, and suffer none to pass or repass but such as are duly qualified, so it should admonish us to set a guard over our thoughts, a watch at our lips, and post a sentinel over our actions, thereby prevent-

ing every unworthy thought, word, or deed, and preserving consciences void of offence towards God and towards man.

The officers are severally conducted to their stations by the Marshal, as each is installed, and, when all have been installed, by direction of the Installing Officers, the Marshal proclaims as follows:

I am directed to proclaim, and I do hereby proclaim, that the Worshipful Master, Wardens, and other officers, elected and appointed, of ..... Lodge, have been regularly installed into their respective stations; and that ..... Lodge is now prepared to act upon any business that may legally come before it. This proclamation is made from the East (one blow with gavel), the West (one blow with truncheon), the South (one blow with truncheon), Once, Twice, Thrice; all interested will take due notice, and govern themselves accordingly.

CHARGE.

Worshipful Master:

The superintendence and government of the Brethren who compose this Lodge having been committed to your care you cannot be insensible of the obligations which devolve on you as their head; nor of your responsibility for the faithful discharge of the important duties of your position.

The honor, reputation, and usefulness of your Lodge will materially depend on the skill and assiduity with which you manage its concerns; while the happiness of its members will be generally promoted according to the zeal and ability with which you disseminate the genuine principles of our Institution.

For a pattern of imitation, consider the great luminary of nature, which, rising in the East, regularly diffuses light and lustre to all within its circle. In like manner it is your province to spread and communicate light and instruction to the Brethren of your Lodge. Forcibly impress upon them the dignity and high importance of Masonry; and seriously admonish them never to disgrace it. Charge them to practice out of the Lodge, those duties which they have been taught in it; and by amiable, discreet and virtuous conduct, to convince mankind of the goodness of the Institution; so that when a man is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by Justice, and whose heart is expanded by benevolence. In short, by a diligent observance of the By-Laws of your Lodge, the Constitutions of Masonry, and, above all, the Holy Scriptures, which are given as a rule and a guide to your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a crown of rejoicing, which shall continue when time shall be no more.

Brother Senior and Junior Wardens:

You are too well acquainted with the principles of Masonry to warrant any distrust that you will be found wanting in the discharge of your respective duties. Suffice it to say, that what you have seen praiseworthy in others, you should carefully imitate; and what in them may have appeared defective, you should in yourselves amend. You should be examples of good order and regularity; for it is only by a due regard to the laws, in your own conduct, that you can expect obedience to them from others. You are assiduously to assist the Master in the discharge of his trust; diffusing light and imparting knowledge

to all whom he shall place under your care. In the absence of the Master you will succeed to higher duties; your acquirements must therefore be such that the Craft may never suffer for want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the applause of your Brethren, and the testimony of a good conscience.

Brethren of ..... Lodge:

Such is the nature of our Constitution, that as some must of necessity rule and teach, so others must learn to submit and obey. Humility in both is an essential duty. The officers who are appointed to govern your Lodge are sufficiently conversant with the rules of propriety, and the laws of the Institution, to avoid exceeding the powers with which they are entrusted; and you are of too generous dispositions to envy their preferment. I therefore trust that you will have but one aim, to please each other, and unite in the grand design of being happy, and communicating happiness.

Finally, my Brethren, as this association has been formed and perfected in so much unanimity and concord, in which we greatly rejoice, so may it long continue. May you long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men and as Masons. And may the tenets of our profession be transmitted through your Lodge, pure and unimpaired, from generation to generation.

INSTALLATION OF GRAND LODGE OFFICERS.

At the hour appointed for the installation of the officers of the Grand Lodge, the Installing Of-

ficer (who should be the retiring Grand Master, the actual Grand Master of another jurisdiction, or a Past Grand Master) will assume the chair, call to order, and announce the business before the Grand Lodge. The officers to be installed will then vacate their places respectively, and substitutes will be appointed for the occasion.

The Grand Master and the other Grand Officers elect, to be installed, will be waiting in an adjoining apartment.

The announcement of the Installing Officer may be in the following form:

Brethren: Your Grand Master and other Grand Officers for the ensuing year, having been duly elected, we are now in readiness to perform the ceremony of installation. The R. W. Grand Marshal will announce to them that we are waiting to receive them.

The Grand Marshal then retires, and on his return reports:

Most Worshipful: The Grand Master and other Grand Officers elect are without, in readiness to be installed into office, when it is your pleasure to receive them.

Installing Officer: The R. W. Grand Marshal will admit them, and conduct them to the East before the altar.

(Should there be objection to the installation of any or either of them, it must be made now.)

As they enter the room, the Grand Lodge is called up by the Installing Officer in the usual manner, and remain standing.

The Grand Marshal conducts them to the altar in procession, two and two, in order of rank, the Grand Master elect and the Deputy Grand Master being first. He then says:

Most Worshipful: The Grand Officers elect are before you, and await your pleasure. I have the honor to present to you for installation, Brother ..... who has been duly elected Grand Master of Masons of the State of Massachusetts for the next Masonic year.

Grand Chaplain: Brethren, let us pray.

The Grand Chaplain may then make an appropriate extemporaneous prayer, or use the following:

Eternal Source of Life and Light: We, thine unworthy creatures reverently bow before thee in adoration and praise. As when we first saw the light at our mystic altar, we first implored thy guidance, protection, and aid, so now we seek Thee for Thy divine blessing and direction. In Thy might we are strong, and without Thee, in our best and highest estate, we are but frail and feeble beings. We humbly implore Thy divine favor upon this occasion, and upon the institution in whose services we are now engaged. Make it yet more helpful and beneficial to our race, and inspire all who are connected with it with an ardent love to Thee, to each other, and to every member of the human family. Bless now, Thy servant before Thee, who is about to assume a new and important relation to his brethren. Give him wisdom; give him strength; give him love. Enable him so to bear rule that he may keep in view the best interests of the great brotherhood now about to be committed to his charge. Teach him to feel that he is about to assume great and trying responsibilities, and enable him so to discharge them as to win all hearts. Add Thy blessing upon the brethren who are to be associated with him in office. May they feel a just sense of their accountability to Thee and to the Fraternity; and may they ever be faithful and zealous, and assist to uphold

the hands of their chief in all good deeds. In Thee, O God, as in the days of our apprenticeship, do we put our trust. Be Thou our faithful Friend, Conductor, and Guide, in the unseen vicissitudes of life before us, and bring us all, at last, to see the Great Light, inaccessible and full of glory in Thy presence, when we shall behold Thee with unclouded vision for evermore. Amen.

Response—So mote it be.

Ins. Officer: R. W. Grand Marshal, you will conduct the Grand Master elect to the altar, to take upon himself the obligation appertaining to the duties of his office.

The Grand Marshal conducts him to the altar, where he kneels, the acting Grand Deacons holding their rods crossed over his head. The Installing Officer then administers the oath of office, the Grand Master elect repeating after him as follows:

I ..... in the presence of Almighty God, and before the Grand Lodge of the State of Massachusetts, do promise and swear, that, to the best of my ability, I will faithfully, honestly, and impartially, perform the duties of Grand Master in this jurisdiction during my term of office; and that I will conform to and maintain the Constitutions, laws, rules, and regulations of the Grand Lodge of the State of Massachusetts and the usages and customs of Free and Accepted Masons, and at all times enforce a strict obedience thereto. So help me, God.

He then rises, and the Grand Marshal conducts him near the chair of the Installing Officer.

Ins. Officer: Most Worshipful Brother (for from henceforth you are entitled thus to be hailed): In inducting you to your chair of office, as a symbol of the commencement of your government over the Craft, I am performing a most solemn duty. By

immemorial usage and the irrevocable landmarks of Masonry, you are invested, as Grand Master of Masons, with powers and prerogatives which are well nigh absolute. The interests of the Craft, for weal or woe, are placed in your hands during your term of office. The good resolutions which I doubt not that you have formed in your own mind that these powers shall not be abused or perverted by you, I would gladly strengthen by a word of admonition, which it will not become me henceforth to utter. The very consciousness of the possession of a great power will ever make a generous mind and gentle in its exercise. To rule has been the lot of many, and requires neither strength of intellect or soundness of judgment; to rule well has been the fortune of but few, and may well be the object of an honorable ambition. It is not by the strong arm or the iron will that obedience and order, the chief requisites of good government, are secured, but by holding the key to the hearts of men.

The office of Grand Master is of great antiquity and respect, and is one of the highest dignities to which we may aspire. Its incumbent, to rule well, should possess and practice several important requisites.

As a man, he should be of approved integrity and irreproachable morals; freed from the dominion of hasty temper and ill-governed passion; of good repute in the world; and practicing, as an example to the Craft, the cardinal virtues of Fortitude, Prudence, Temperance, and Justice.

As a citizen, he should be loyal to his government, obedient to its laws, prompt in the duties he owes to society, and a pattern of fidelity in all social and domestic relations.

As a Mason, he should cling to the old landmarks, and be sternly opposed to their infringement;

be a proficient in the laws, language, and literature of the Fraternity; be desirous to learn, and apt to teach; though not for the time a workman, yet be master of the work, and qualified to earn his wages; be prompt to aid and relieve, and slow to demand it; be ever mindful that, though elevated for a time above his fellows, that he is elevated by them, and that he is yet a Craftsman, more sacredly bound by a Craftsman's obligation; and that he should cultivate everywhere and at all times the golden tenets of Brotherly Love, Relief, and Truth.

As an officer, he should remember, first of all, that he is an individual Mason, sharing in that respect a common lot with his Brethren, and therefore, interested in the welfare of each and all; be devoid of undue ostentation and haughty overbearing; be accessible to all, cultivating the closest friendship and the most unlimited confidence with his associate officers; be eager to take counsel with his Brethren, and ready to give it; be patient in investigation and hearing; be deliberate in judgment; be prompt in execution; be forbearing long and much with evil-doers; be ready to reward good; be devoid of favoritism, and wholly impartial; be watchful over the treasury; having an eagle eye upon every portion of his jurisdiction, and breasting over the restless spirit of innovation.

Such are some of the most important qualifications which a Grand Master should possess, and the leading errors he should avoid. It may be that most, if not all, of your predecessors have failed to reach this standard; but it is attainable; and be it your purpose to reach it, and be a bright and shining example to those who shall come after you.

It now remains for me to clothe you with the external insignia of your rank and authority.

I now with great pleasure invest you with this jewel of your office, whose symbolic meaning will now have a new and striking significance to you. (Presents the jewel.)

I also present you with this gavel, as the potent emblem of Masonic power, which, in your hands should never be sounded in vain. (Presents gavel.)

I now surrender to you this seat of authority. (Places him in the chair), and render you this, the first act of homage due to you as Grand Master.

The Grand Master having been covered on taking the chair, the Installing Officer uncovers, and bows very low.

Ins. Officer: I now hail, salute, and proclaim you Grand Master of Masons of the State of Massachusetts. Brethren, behold your Grand Master!

Senior Grand Warden: Brethren, behold our Grand Master!

Junior Grand Warden: Brethren, behold our Grand Master!

The Brethren, with their arms crossed, * * * * * and then all, under the direction of the Installing Officer, salute with public grand honors.

The retiring Grand Master may then address his newly installed successor and brethren, and the Grand Master may, if he chooses, also address the Grand Lodge. If he does not wish to do so, he may call down, and the brethren continue seated during the remainder of the installation, except as called upon during the obligations.

It will be proper for the Grand Master here to announce the names of the appointed officers, that they may be installed with the rest.

In case of the re-election of a Grand Master, the preceding ceremony will be omitted, except that he be conducted near the chair, the Charge given him, he is invested with the jewel and gavel, inducted and saluted as above directed. So in the case of any other officer being re-elected, he will be invested, and given the Charge only.

The Grand Master then proceeds with the installation of the remaining officers, or he may place the Installing Officer again in the chair, delivering to him, without ceremony, the gavel and jewel. In designating the officers, hereafter, he will suppose the last to have been done.

Ins. Officer: R. W. Grand Marshal, you will now present the Deputy Grand Master elect for installation.

Grand Marshal:—I have the pleasure to present to you, for installation, Brother . . . . . , who has been duly elected to the office of Deputy Grand Master.

The foregoing address of the Installing Officer, and presentation by the Grand Marshal, may be used for all the remaining officers, simply changing the name and title of the officer. It may also be used for the Grand Master, when re-elected. The order of the Installing Officer, next following, will be omitted when the officer to be installed has been re-elected.

Ins. Officer: R. W. Grand Marshal, you will conduct our Brother to the altar, to take upon himself the obligation appertaining to the duties of his office.

The Grand Marshal conducts him to the altar, where he kneels, and is attended by the Grand Deacons, as in the case of the Grand Master, and takes the same obligation, with the change of the name and designation of office.

Ins. Officer: R. W. Brother: You have not been an inattentive observer of the ceremony of installing the M. W. Grand Master; for you are aware that, in case of his incapacity to act in contingencies mentioned in our constitutions, you succeed to his duties

and prerogatives, as you do also when acting as his substitute, in any matters specially delegated to you. Your office, therefore, is one of greatest dignity and importance; and it was in view of these considerations that your Brethren selected you to fill it. Treasure up, therefore, the suggestions made to the M. W. Grand Master, for you know not how soon they may have a personal application to you; and remember, also, that usage as well as our particular regulations, has placed you in most intimate and confidential relations to him, as supporter and counsellor.

I now, with pleasure, proceed to invest you with your jewel of office (gives it), and proclaim you Deputy Grand Master of Masons of the State of Massachusetts. You will now be seated in your place, which is at the right hand of the M. W. Grand Master.

Before he is seated, the Installing Officer calls up the Grand Lodge, and the Deputy Grand Master is saluted with Grand honors.

The others of the first six elective Grand Officers are presented and obligated in like manner as the Deputy Grand Master, but without being saluted with the grand honors.

The Charges to the remaining officers installed (which may be varied at the pleasure of the Installing Officer, when special occasion requires), are as follows:

TO THE SENIOR GRAND WARDEN.

Right Worshipful Brother: The position which you occupy in the Grand Lodge and among the Fraternity is one of no little importance. In the Grand Lodge, to control practically the admission of all visitors, to announce specially those who are of rank or eminence, and to aid us in the preservation of order, and at all times to render counsel and advice

to the Grand Master, are high and responsible duties, requiring circumspection, vigilance and reflection; but when to these is superadded the more onerous labor, in conjunction with the Junior Grand Warden, of diligently preserving the ancient landmarks throughout the jurisdiction, it then becomes a trust of deep moment to the welfare of the Craft. Your fitness for the discharge of such a trust undoubtedly led to your selection for the office by your Brethren, and it will be your duty and pleasure so to act as to justify their confidence. In investing you with the jewel of your office, and directing you to the place of your immediate official action, in the West, I am performing a grateful duty.

TO THE JUNIOR GRAND WARDEN.

Right Worshipful Brother: As the duties of your office and the qualification for it are almost identical with those of the Senior Grand Warden, except as it respects the introduction of visitors, I will only add to the Charge given to that officer, that you be equally vigilant and circumspect, not only at your station in the Grand Lodge, but in the broader field of action without, dividing with him his labors and taking due care that the great object of your united solicitude shall remain inviolate.

Accept the jewel of your office, and repair to the South, being ever watchful, whether in labor or at refreshment, that the high twelve of observation do not find you with your work, and that of the Craft you superintend, unperformed.

TO THE GRAND TREASURER.

Right Worshipful Brother: In intrusting you with the books and funds of the Grand Lodge, as appertaining to your office, I am but their organ in placing them in your possession, as one well

qualified to keep and manage them, as your past integrity, accuracy, and prompt business habits testify, and appreciation of which has been evinced by their choice of you as Grand Treasurer.

The keys forming the jewel of your office have a two-fold significance: They are instruments to bind as well as to loose; to make fast, as well as to open. They will never, I am confident, be used by you in any other manner than the constitutions, laws, rules and regulations of the Grand Lodge shall direct.

TO THE GRAND SECRETARY.

Right Worshipful Brother: Usage, as well as positive enactments from time to time, have rendered the duties of the office of Grand Secretary more onerous and varied than that of any other officer. Brought by his official position more immediately into communication with the whole body of the Fraternity, it is requisite that he should possess ability, skill, and industry, to meet the various demands upon him. Placed in a position where he holds almost constant correspondence with our Masonic brethren of every state and country, upon him devolves, in a large degree, the good name and credit of the Masonic family of this State. The Fraternity should enable him to maintain it; he should strive that it be maintained. Courtesy and patience are to be elements in his manners and character. Vigilance and fidelity must also be necessary qualities.

Our constitutions, my Brother, point out to you fully the duties of your office, and I will not recapitulate them. Your capability for their prompt and faithful execution has induced your Brethren to confide this trust to you, and I feel assured that it is well placed.

In investing you with your official jewel, the pens, I am persuaded that they will make an enduring record, not only to your praise, but to the welfare of a Craft so largely dependent upon your experience and integrity.

TO THE GRAND CHAPLAIN.

Reverend and Right Worshipful Brother: That Holy Book, which is the chart and text-book of your sacred calling, is also the great light of Masonry, and forever sheds its benignant rays upon every lawful assemblage of Free and Accepted Masons. Teach us from its life-giving precepts; intercede for us with that Divine Majesty which it so fully reveals and unfolds to us; and warn us by its lessons of infinite wisdom and truth, and you will have faithfully performed your sacred functions and fulfilled your important trust.

It is fitting that an emblem of the sacred volume should be the jewel of your office, with which I now invest you.

TO THE GRAND LECTURER.

Right Worshipful Brother: The care and preservation of our ancient ritual, and the perpetuation of the time-honored landmarks embraced in it, and which may not be written, devolves upon you. And as that ritual has enshrined within it, in symbol and allegory, certain great and essential moral truths, you should be as perfect in the symbolism as in the mere formula of language which teaches us how our rites are to be administered. As Grand Lecturer, also, you should be Master of the ceremonial observances of the Fraternity, and give instructions in the manner of rendering them most striking and effective. You are the preceptor of the Fraternity, and

your deportment should be consistent with the nature of your office-work. For upon your teachings depend not only the uniformity and perpetuity, but the character and impressiveness of our rites, and they should be imparted both by oral communication and example. On no point are the Craft so punctilious and exacting as upon the beauty and accuracy of the work and lectures; hence many eyes will be upon you. A courteous manner, an unwearied patience, and a diligent application are requisites for your place, and no rash or innovating hand will be tolerated in your department of labor.

In installing you into office, and presenting your jewel, I am happy to be enabled to say that your established skill and learning, and your ability to undergo the constitutional tests, have proved you to be a Master Workman.

TO THE GRAND MARSHAL.

Right Worshipful Brother: The duties of your office require energy, activity, and quickness of perception. The good order of the Fraternity, in its general assemblies and processions, depends upon your care, skill and assiduity. Possessing these qualifications, you have been appointed Grand Marshal, and I now with pleasure install you into office, and invest you with your appropriate jewel. It denotes command, as the organ of the Grand Master, to whom you will be near at hand to execute his orders.

TO THE GRAND STANDARD BEARER.

Right Worshipful Brother: Your duty is to carry and uphold the banner of the Grand Lodge, on occasions of ceremony and public procession. The emblems upon it are as ancient as the march of the

Children of Israel from bondage, and the Ark is the symbol of hope and safety. Bear them well aloft, for the world as well as the Craft, ever honors them. Receive the jewel of your office, and let it remind you that you are never to part with that standard, when under your care, while you have life to defend it.

TO THE GRAND SWORD BEARER.

Right Worshipful Brother: The sword which you bear is the time-honored symbol of Justice and Authority. It reminds the beholder of the dignity of the body whose emblem it is. It is also the guardian and protector of the standard of the Grand Lodge. Be ever faithful to your trust. Let this jewel of your office remind you of its nature.

TO THE GRAND STEWARDS.

Right Worshipful Brothers: In olden times, your province was to superintend and provide for the festivals of the Craft, and that duty still remains to you, although there is rarely occasion for its exercise. But we are taught that "it is better to go to the house of mourning than to the house of feasting," and hence on you has been appropriately disposed the dispensation of our beneficent charities. That it is a grateful duty, all hearts testify, and we know that yours most fully responds to it. Receive this jewel of your office, together with the white rods.

TO THE GRAND DEACONS.

Right Worshipful Brothers: As messengers of the Grand Officers, and as useful assistants in our ceremonies, your respective official positions are of very great value and importance to the comfort and good order of the Grand Lodge. Vigilance and zeal

are necessary requisites of your offices, and we know that you possess them. As Senior and Junior Deacons of this Grand Lodge, you are now invested with the jewels of office, together with these rods, as tokens of your authority.

TO THE GRAND PURSUIVANT.

Worshipful Brother: You are to act as the messenger of the Grand Lodge, and the herald to announce the approach of visitors and strangers. In so doing, possess yourself of the necessary information to announce their rank and position properly, and exercise a sound discretion, so as not to interfere with its labors. Be cautious and vigilant, that no improper person may gain admittance. You also have in your keeping the clothing and jewels of the Grand Officers, which you should be careful to keep in a good condition, and neatly and orderly arranged for use at all times. Receive your emblem of office and repair to your station inside the door.

TO THE GRAND TYLER.

Worshipful Brother: The importance of the duties of your place can not be overrated. Care and watchfulness are indispensably requisite, and in all cases, unless thoroughly satisfied with the character and identity of those desiring admittance, let your doubts prevail. Ours is a sanctuary intrusted to you faithfully and vigilantly to guard, and you have always at hand the means of being fully satisfied. Irreparable injury might result from a negligent or careless discharge of your duty. Your station is ever outside the door, and to which you will now repair with this jewel, and also with this implement of your office. (Gives a sword.)

The several officers being now duly installed, the Installing Officer will retire, after surrendering the jewel

and gavel to the Grand Master. It may be proper and expedient before doing so, to have an appropriate ode or piece of music.

Grand Master: Right Worshipful Grand Marshal, I now declare the several officers of the Grand Lodge of the State of Massachusetts duly installed into office for the next Masonic year, in Ample Form. You will cause proclamation to be made in the South, West, and East.

The Junior Grand Deacon proclaims in the South, the Senior Grand Deacon in the West and the Grand Marshal in the East, each as follows, the Grand Lodge being called up.

By order of the Most Worshipful Grand Master and by authority of this Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Massachusetts I proclaim that its Grand Officers are now duly installed in ample form.

Response—So mote it be!

The Grand Lodge is called down.

BURIAL SERVICE.

No Mason can be interred with the formalities of the Order, unless at his own special request, without a Dispensation from the Grand Master nor under any circumstances, unless he has been advanced to the degree of a Master Mason. (Grand Constitutions, Part V., Sect. 1.)

No Masonic clothing, regalia or jewels can be worn at the funeral of a Brother unless a Lodge be first regularly opened. Only those who have been advanced to the degree of Master Mason can unite in a Masonic funeral procession.

Whenever other organizations, secret, civil, or military, unite with Masons in the burial of a

Brother Mason, the body of the deceased must be in charge of the Lodge having supervision; and the Masonic services should be conducted as if none but Masons were in attendance.

The proper clothing for a Masonic funeral is a black hat, black or dark clothes, white gloves, and a plain white apron. If a mourning badge is worn it should be of the black crape, worn upon the left arm above the elbow.

The Brethren being assembled at the Lodge-room (or some other convenient place), the Lodge is opened on the Third Degree, and the purpose for which the Communication is held is stated by the Master. Remarks upon the character of the deceased may be made by the Master and Brethren.

THE LODGE SERVICE.

Master (or Chaplain)—What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?

Response—Man walketh in a vain shadow; he heapeth up riches, and cannot tell who shall gather them.

Master—When he dieth he shall carry nothing away; his glory shall not descend after him.

Response—Naked he came into the world, and naked he must return.

Master—The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!

The Master, taking the Sacred Roll in his hand, upon which has been written the name, date of death and age of the deceased Brother, says:—

May we die the death of the righteous, and may our last end be like his!

The Brethren answer:—

God is our God forever and ever; he will be our guide even unto death.

The Master reads the roll, and says:—

Almighty Father! Into Thy hands we commend the soul of our departed Brother.

The Brethren answer three times, giving the (public) Honors each time:—

The will of God is accomplished! So mote it be.

The Master delivers the roll to the Secretary, to be deposited in the archives.

PRAYER BY THE CHAPLAIN.

Most glorious God! Author of all good, and giver of all mercy! Pour down Thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection! May the present instance of mortality remind us of our approaching fate, and draw our attention towards Thee, the only refuge in time of need; that, when the awful moment shall arrive for us to quit this transitory scene, the enlivening prospect of Thy mercy may dispel the gloom of death; and after our departure hence in peace and in Thy favor, may we be received into Thine everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life. Amen.

Response—So mote it be.

The procession is formed by the Marshal, in the manner well known to Masons, and the Brethren proceed, left in front, to the house of the deceased, and take charge of the body. At the conclusion of the religious services at the house, or church, the procession is re-formed, and, preceding the hearse, is conducted by the Marshal to the

place of interment. Having arrived at the grave the body is placed ready for depositing therein. The Master, Wardens, and Chaplain take positions at the head and mourners at the foot of the grave, and the brethren form a circle around them.

SERVICE AT THE GRAVE.

Master: Brethren, another spirit has been summoned to the land where our fathers have gone before us.

From time immemorial it has been the custom among our Fraternity, at the request of a deceased Brother, to accompany his remains to the place of interment, deposit them with our solemn ceremonies, and offer to his memory before the world, the last tribute of our affection. Again we are called to assemble among the habitations of the dead, to behold the narrow house appointed for all the living. Here, around us, in that peace which the world cannot give, sleep the unnumbered dead. The sunshine and the storm pass over them, and they are not disturbed. Stones and lettered monuments symbolize the affection of surviving friends, yet no sound proceeds from them. There is an overwhelming emphasis in this solemn silence; and as we follow our friends to the brink of the grave, and stand seemingly on the shore of a vast ocean, we feel our own feet slide from the precarious bank on which we stand, and are forcibly reminded that we, too, must die.

The last offices paid to the dead are useful as lessons to the living. Let the present example excite our most serious thoughts, and strengthen our resolutions of amendment. Let us determine no longer to postpone the all-important concern of preparing for eternity, but embrace the happy moment, while time and opportunity offer, to provide for the great change, when all the pleasures of this world shall

cease to delight, and the reflections consequent upon a well-spent life yield the only comfort and consolation. Let us resolve to seek the favor of the eternal God, so that when the awful moment of death comes, even as it has to our Brother before us, we may be enabled to prosecute our journey without dread or apprehension, to that far-distant country, from whose bourne no traveller returns.

To the relatives and friends of our departed Brother, who are most heart-stricken at the loss we have all sustained, we have but little of this world's consolation to offer; we can only sincerely, deeply and most affectionately sympathize with them in their bereavement, and assure them that He, who looks with infinite compassion upon the afflicted in the hour of their desolation, will fold the arms of His love and protection around those who put their trust in Him.

INVOCATION BY THE CHAPLAIN AND BRETHREN.

(All the Brethren should join in the responses.)

Chaplain—Hear my prayer, O Lord, and with Thine ears consider my calling; hold not Thy peace at my tears.

Response—For I am a stranger with Thee, and a sojourner as all my fathers were.

Chaplain—Oh, spare me a little, that I may recover my strength, before I go hence, and be no more seen.

Response—Lord, Thou hast been our dwelling-place in all generations.

Chaplain—Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting, Thou art God.

Response—Thou turnest man to destruction, and sayest: Return, ye children of men.

Chaplain—The days of our years are threescore years and ten; *and* if, by reason of strength, they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.

Response—So teach us to number our days, that we may apply our hearts unto wisdom.

Chaplain—Man that is born of a woman is of few days and full of trouble.

Response—He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not.

Chaplain—Seeing his days are determined, the number of his months are with Thee; Thou hast appointed his bounds, that he cannot pass.

Response—Turn from him, that he may rest till he shall accomplish his day.

Chaplain—For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

Response—But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?

Chaplain—As the waters fail from the sea, and the flood decayeth and drieth up.

Response—So man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep.

PRAYER BY THE CHAPLAIN.

Almighty and most merciful Father, we adore Thee as the God of time and of eternity. As it *has*

pleased Thee to take from the light of our abode, one dear to our hearts, we beseech Thee to bless and sanctify unto us this dispensation of Thy providence. Inspire our hearts with wisdom from on high, that we may glorify Thee in all our ways. May we realize that Thine All-seeing Eye is upon us, and be influenced by the spirit of truth and love to faithfully perform the duties assigned to us here, so that we may ever enjoy Thy divine approbation. And when our work on earth shall cease, and we are called to depart *this* life, may we be cheered by the enjoyment of Thy presence, and the assurance of immortal life in that world where faith and hope shall end, and love and joy prevail through eternal ages.

All the brethren should join in repeating the Lord's Prayer.

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil, for Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

HYMN.

Nearer My God to Thee.

THE BODY IS DEPOSITED IN THE GRAVE.

Chaplain—Unto the grave we commit the body of our deceased Brother, earth to earth, (here the Senior Warden, with a trowel, casts earth upon the coffin), ashes to ashes, (more earth), dust to dust; (more earth), and to the merciful Father

above we commend his soul. We can cheerfully leave him in the hands of a Being who doeth all things well.

The Public Honors are thrice given:
The first time the Master says
His body we leave in the earth.
The second time all the Brethren say:
His memory we cherish in our hearts.
The third time the Chaplain says:
His spirit hath returned to God who gave it.

DEPOSITING THE APRON.

Master—The Lamb-Skin, or White Leather Apron, is an emblem of innocence and the badge of a Mason. It reminds us of that purity of life and conduct so essentially necessary to gaining admission into the Celestial Lodge above, where the Supreme Architect of the universe presides. (The Master deposits the Apron in the grave.)

DEPOSITING THE EVERGREEN.

Master—This Evergreen is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us, which shall survive the chilling blast of death, and springing into newness of life in realms beyond the skies, shall never, never, never die. (The Master deposits the Evergreen in the grave, the brethren all following suit.)

HYMNS THAT MAY BE USED WHILE DEPOSITING THE EVERGREEN.

Shall We Gather at the River.

No. 1:

Clay to clay, and dust to dust!
Let them mingle,—for they must;

Give to earth the earthly clod.
For the spirit's fled to God.

Thither let us turn our view;
Peace is there and comfort too;
There shall those we love be found,
Tracing joy's eternal round.

No. 2:

Our labors done, securely laid,
In this our last retreat,
Unheeded o'er our silent dust
The storms of earth may beat.

Yet not thus buried, or extinct,
The vital spark shall lie,
For o'er life's wreck that spark shall rise
To seek its kindred sky.

CHARGE TO THE BRETHREN BY THE MASTER OR CHAPLAIN.

Brethren:—We have taken a solemn and impressive survey of human life in all its blended lights and shades, and learned that all on earth is change.

But is this the end of man, and the expiring hope of faithful Masons? No; blessed be God! From the emblem of mortality we turn to the great lesson of immortality, which is inculcated in the teachings of our Order, and which strengthens us as we come to the grave. This body, sown in corruption, shall be raised in incorruption; sown in weakness, it shall be raised in power; sown a natural body, it shall be raised a spiritual body. For this corruptible must put on incorruption, and this mortal must put on immortality, and death be swallowed up in victory. We pause not at our first or second step, but, true to our principles, we look forward for greater light. As the embers of mortal life are feebly glimmering in the socket of existence,

our religion removes the dark shroud, draws aside the sable curtains of the tomb, and bids hope and joy to rouse up, sustain and cheer the departing spirit. It points beyond the silent tomb, to the breaking light of a resurrection morn, and bids us turn an eye of faith and confidence on the opening scenes of eternity. It teaches us to advance boldly onward, and ask more light, till, at the Supreme Grand Master's word we shall be raised to the blissful Lodge above. There, light unmingled with darkness shall reign, unbroken and perpetual. There, under the sunbeam smiles of immutable Love, and beneath the benignant beam of the All-Seeing Eye, we, as faithful Masons, cherish the fond and immortal hope that we shall meet again—meet to part no more.

(The following lines may be read by the Master or Chaplain in connection with the above charge.)

'Twill not be long! This wearying commotion
That marks its passage in the human breast,
And, like the billows on the heaving ocean,
That ever rocks the cradle of unrest,
Will soon subside; the happy time is nearing,
When bliss, not pain, shall have its rich increase;
E'en unto thee, the dove may now be steering
With gracious message. Wait and hold thy peace.

The lamps go out; the stars give up their shining;
The world is lost in darkness for a while;
And foolish hearts give way to sad repining,
And feel as though they ne'er again could smile.
Why murmur thus, the needful lesson scorning?
Oh! read thy Teacher and his Word aright;
The world would have no greeting for the morning,
If 't were not for the darkness of the night.

'Twill not be long! The eye of faith, discerning
The wondrous glory that shall be revealed,
Instructs the soul, that every day is learning
The better wisdom which the world concealed.
But soon, ay, soon, there'll be an end of teaching,
When mortal vision finds immortal sight,
And her true place, the soul in gladness reaching
Beyond the glory of the Infinite.

HYMNS THAT MAY HERE BE USED.

Abide With Me.
(First and last verses)

No. 1:

Here Death his sacred seal hath set
On bright and by-gone hours;
The dead we mourn are with us yet,
And more than ever ours!

Ours by the pledge of love and faith;
By hopes of heaven on high;
By trust triumphant over death,
In immortality!

No. 2:

Solemn strikes the funeral chime,
Notes of our departing time;
As we journey here below,
Through a pilgrimage of woe.

Lord of all! below, above,
Fill our hearts with truth and love,
When dissolves our earthly tie,
Take us to Thy Lodge on high.

BENEDICTION.

The Lord bless you and keep you. The Lord make His face to shine upon you, and be gracious

unto you. The Lord lift up His countenance upon you, and give you peace.

And unto Him, the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen.

Response—So mote it be.

Note—The Master can omit such portions of the Burial Service as the circumstances may seem to demand.

DEDICATION OF MASONIC HALLS.

(which may be *in public* if deemed desirable.)

At the time appointed for the celebration of the ceremony of dedication, the Grand Master and his officers, accompanied by members of the Grand Lodge, meet in a convenient room, near to the place where the ceremony is to be performed, and the Grand Lodge is opened in ample form.

The procession is there formed under the direction of the Grand Marshal, when the Grand Lodge moves to the hall to be dedicated, in the following order:

MUSIC.

Tyler, with drawn sword.
Stewards, with white rods.
Grand Secretaries.
Grand Treasurers.
A Past Master, bearing the Holy Writings,
Squares and Compasses, supported by two Stewards with rods.
Two burning tapers, borne by two Past Masters.
Chaplain and Orator.
Past Deputy Grand Masters.
Past Grand Wardens.

Past Grand Masters.

The Globes.

Junior Grand Warden, carrying a silver vessel with corn.

Senior Grand Warden, carrying a silver vessel with wine.

Deputy Grand Master, carrying a golden vessel with oil.

The Lodge.

Covered with white linen, carried by four brethren.

Master of the oldest lodge, carrying Book of Constitutions.

Grand Master.

(Supported by two Deacons with rods.)

Grand Standard Bearer.

Grand Sword Bearer, with drawn sword.

Two Stewards wtih white rods.

When the Grand Officers arrive at the center of the Lodge-room, the Grand honors are given.

The Grand Officers then repair to their respective stations.

The Lodge is placed in front of the Altar toward the East, and the gold and silver vessels and lights are placed around it.

These arrangements being completed, the following or some other appropriate Ode is sung.

All hail in the morning, that bids us rejoice;
The Temple's completed, exalt high each voice;
The capstone is finished, our labor is o'er,
The sound of the gavel shall hail us no more.

Almighty Jehovah, descend now and fill,
This Lodge with Thy glory, our hearts with good will;

Preside at our meetings, assist us to find
True pleasure in teaching good-will to mankind.

Thy wisdom inspired the great Institution,
And when the creation shall fall into ruin,
Thy strength shall support it 'till nature expires.
Its beauty shall rise through the midst of the fire.

After prayer by the Grand Chaplain, the Master of the Lodge to which the hall to be dedicated belongs, then rises and addresses the Grand Master as follows:

Most Worshipful: The Brethren of ..... Lodge, being animated with a desire to promote the honor and interest of the Craft, have erected a Masonic Hall for their convenience and accommodation. They are desirous that the same should be examined by the Most Worshipful Grand Lodge; and if it should meet their approbation, that it be solemnly dedicated to Masonic purposes, agreeably to ancient form and usage.

The Architect or Brother who has had the management of the structure, then addresses the Grand Master as follows:

Most Worshipful Grand Master: Having been intrusted with the superintendence and management of the workmen employed in the construction of this edifice, and having according to the best of my ability, accomplished the task assigned me I now return my thanks for the honor of this appointment, and beg leave to surrender the implements which were committed to my care when the foundation of this fabric was laid (presenting the Grand Master with square, level and plumb), humbly hoping that the exertions which have been made on this occasion will be crowned with your approbation and that of the Most Worshipful Grand Lodge.

To which the Grand Master replies:

Brother Architect:

The skill and fidelity displayed in the execution of the trust reposed in you at the commencement of this undertaking, have secured the entire approbation of the Grand Lodge; and they sincerely pray that this edifice may continue a lasting monument of the taste, spirit and liberality of its founders.

The Deputy Grand Master then rises and says:

Most Worshipful:

The hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the Fraternity that it should be now dedicated, according to ancient form and usage.

The Lodge is then uncovered, and a procession is made around it in the following form, during which solemn music is played.

Grand Tyler, with drawn sword;
Grand Sword Bearer, with drawn sword;
Grand Standard Bearer;
A Past Master, with light;
A Past Master, with Bible, Square and Compasses on a velvet cushion;
Two Past Masters, each with a light;
Grand Secretary and Treasurer, with emblems;
Grand Junior Warden, with vessel of corn;
Grand Senior Warden, with vessel of wine;
Deputy Grand Master, with vessel of oil;
Grand Master;
Two Stewards, with rods.

When the procession arrives at the East, it halts, the music ceases, and the Grand Chaplain makes the following prayer:

Almighty and ever-glorious and gracious Lord God, Creator of all things and Governor of everything thou hast made, mercifully look upon thy servants, now assembled in thy name and in thy presence, and bless and prosper all our works begun, continued and ended in Thee. Graciously bestow upon us Wisdom in all our doings; strength of mind in all our difficulties, and the beauty of harmony and holiness in all our communications and work. Let Faith be the foundation of our Hope, and Charity the fruit of our obedience to thy revealed will.

May all the proper work of our institution that may be done in this house be such as Thy wisdom may approve and Thy goodness prosper. And, finally, graciously be pleased, O Thou Sovereign Architect of the Universe, to bless the Craft, wheresoever dispersed, and make them true and faithful to Thee, to their neighbor, and to themselves. And when the time of our labor is drawing near to an end, and the pillar of our strength is declining to the ground, graciously enable us to pass through the "valley of the shadow of death" supported by Thy rod and Thy staff, to those mansions beyond the skies where love and peace and joy forever reign before Thy throne. Amen.

Response—So mote it be!

All the brethren keep their places, and assist in singing the Ode which continues during the procession, excepting only at the intervals of dedication.

The first procession being made around the Lodge, the Grand Master having arrived at the East, the Grand Junior Warden presents the vessel of corn to the Grand Master, saying:

Most Worshipful:

In the dedication of Masonic Halls, it has been of immemorial custom to pour corn upon the Lodge,

as an emblem of nourishment. I, therefore, present you this vessel of corn, to be employed by you according to ancient usage.

The Grand Master striking thrice with his mallet, pours the corn upon the Lodge, saying:

In the name of the Great Jehovah, to whom be all honor and glory, I do solemnly dedicate this hall to Freemasonry.

The Grand Honors are given.

After the dedication to Freemasonry, the following words are sung:

Genius of Masonry, descend;
And with Thee bring Thy spotless train;
Constant our sacred rites attend,
While we adore Thy peaceful reign.

The second procession is then made around the Lodge, and the Grand Senior Warden presents the vessel of wine to the Grand Master, saying:

Most Worshipful:

Wine, the emblem of refreshment, having been used by our ancient brethren in the dedication and consecration of their Lodges, I present you this vessel of wine to be used on the present occasion according to Ancient Masonic form.

The Grand Master then sprinkles the wine upon the Lodge, saying:

In the name of the Holy Saint John, I do solemnly dedicate this hall to Virtue.

The Grand Honors are twice repeated.

After the dedication to Virtue:—

Bring with thee Virtue, brightest maid;
Bring Love, bring Truth and Friendship here;
While kind Relief will lend her aid,
To smooth the wrinkled brow of care.

The third procession is then made around the Lodge, and the Deputy Grand Master presents the vessel of oil to the Grand Master, saying:

Most Worshipful:

I present you, to be used according to Ancient custom, this vessel of oil, an emblem of that joy which should animate every bosom on the completion of every important undertaking.

The Grand Master then sprinkles the oil upon the Lodge saying:

In the name of the whole Fraternity, I do solemnly dedicate this hall to Universal Benevolence.

The Grand Honors are thrice repeated.

After the dedication to Universal Benevolence:

Come Charity, with goodness crowned,
Encircled in Thy heavenly robe;
Diffuse thy blessings all around,
To every corner of the globe.

The Grand Chaplain, standing before the Lodge, then makes the following

INVOCATION.

And may the Lord, the giver of every good and perfect gift, bless the Brethren here assembled, in all their lawful undertakings, and grant to each one of them, in needful supply the corn of nourishment, the wine of refreshment, and the oil of joy. Amen.

Response—So mote it be.

The Lodge is then covered, and the Grand Master retires to his chair.

The following or an appropriate original oration may then be delivered, and the ceremonies conclude with music.

Brethren:

The ceremonies we have performed are not unmeaning rites, nor the amusing pageants of an idle hour, but have a solemn and instructive import. Suffer me to point it out to you, and to impress upon your minds the ennobling sentiments they are so well adapted to convey.

This Hall, designed and built by Wisdom, supported by Strength, and adorned in Beauty, we are first to consecrate in the name of the great Jehovah, which teaches us, in all our works, begun and finished, to acknowledge, adore and magnify Him. It reminds us, also, in his fear to enter the door of the Lodge, to put our trust in Him while passing its trials, and to hope in Him for the reward of its labors.

Let, then, its altar be devoted to His service, and its lofty arch resound with His praise! May the eye which seeth in secret witness here the sincere and unaffected piety which withdraws from the engagements of the world to silence and privacy, that it may be exercised with less interruption and less ostentation.

Our march around the Lodge reminds us of the travels of human life, in which Masonry is an enlightened, a safe, and a pleasant path. Its tesselated pavement of Mosaic-work intimates to us the checquered diversity and uncertainty of human affairs. Our step is time; our progression, eternity.

Following our ancient Constitutions, with mystic rites, we dedicate this Hall to the honor of Freemasonry.

Our best attachments are due to the Craft. In its prosperity, we find our joy; and, in paying it honor, we honor ourselves. But its worth transcends our enconiums, and its glory will outsouind our praise.

Brethren: It is our pride that we have our names on the records of Freemasonry. May it be our high ambition that they should shed a luster on the immortal page.

The Hall is dedicated to Virtue.

This worthy appropriation will always be duly regarded while the moral duties which our sublime lecturers inculcate, with affecting and impressive pertinentcy, are cherished in our hearts and illustrated in our lives.

As Freemasonry aims to enliven the spirit of Philanthropy, and promote the cause of Charity, so we dedicate this Hall to Universal Benevolence, in the assurance that every brother will dedicate his affections and his abilities to the same generous purpose; that while he displays a warm and cordial affection to those who are of the Fraternity, he will extend his benevolent regards and good wishes to the whole family of mankind. Such, my brethren, is the significant meaning of the solemn rites we have just performed, because such are the peculiar duties of every Lodge. I need not enlarge upon them now, nor show how they diverge, as rays from a center, to enlighten, to improve and to cheer the whole circle of life. Their import and their application is familiar to you all. In their Knowledge and their exercise may you fulfil the high purposes of the Masonic Institution.

How many pleasing considerations, my brethren, attend the present interview! While in almost every other association of men, political animosities, contentions, and wars interrupt the progress of Humanity and the cause of Benevolence, it is our distinguished privilege to dwell together in peace, and engage in plans to perfect individual and social happiness. While in many other nations our Order

is viewed by politicians wtih suspicion, and by the ignorant with apprehension, in this country, its members are too much respected, and its principles too well known, to make it the object of jealousy or mistrust.

Our private assemblies are unmolested; and our public celebrations attract a more general approbation of the Fraternity. Indeed, its importance, its credit, and, we trust, its usefulness, are advancing to a height unknown in any former age. The present occasion gives fresh evidence of the increasing affection of its friends; and this noble apartment, fitted up in a style of such elegance and convenience, does honor to Freemasonry, as well as reflects the highest credit on the respectable Lodge for whose accommodation and at whose expense it is erected.

We offer our best congratulations to the Worshipful Master, Wardens, Officers and Members of ..... Lodge. We commend their zeal, and hope it will meet with the most ample recompense. May their Hall be the happy resort of Piety, Virtue, and Benevolence! May it be protected from accident, and long remain a monument of their attachment to Freemasonry! May their Lodge continue to flourish; their union to strengthen; and their happiness to abound! And when they, and we all shall be removed from the labors of the earthly Lodge, may we be admitted to the brotherhood of the perfect in the building of God, the Hall not made with hands, eternal in the heavens.

The Grand Lodge is again formed in procession as at first, returns to the room where it was opened, and is closed in ample form.

THE CONSTITUTION OF A NEW LODGE.

Note.—The Constitution of Lodges must always be in a carefully tyled Lodge, and can never be public.

The Grand Lodge having been opened in a room contiguous to the hall of the Lodge to be constituted, the Brethren who have been designated as Master and Wardens of the new Lodge are admitted, and the Master thus addresses the Grand Master:

Most Worshipful Grand Master:—The Brethren of ..... Lodge, now assembled in their Lodge-room, have instructed me to inform you that they are now convened for the purpose of being constituted, under the Charter or Warrant which has been granted them by the Grand Lodge of this Commonwealth, into a regular Lodge, agreeably to the ancient usages and customs of the Craft.

After the Grand Officers are seated in their several stations, the following words are sung:

Behold! how pleasant and how good,
For Brethren such as we,
Of the Accepted Brotherhood,
To dwell in unity.

'Tis like the oil on Aaron's head,
Which to his feet distils;
Like Hermon's dew, so richly shed
On Zion's sacred hills.

For there the Lord of light and love
A blessing sent with power;
O may we all this blessing prove,
E'en life for evermore.

On Friendship's altar rising here,
Our hands now plighted be,
To live in love, with hearts sincere,
In peace and unity.

Words to be sung after the Corn is poured upon the Lodge:

When once of old, in Israel,
Our early Brethren wrought with toil,
Jehovah's blessing on them fell,
In showers of Corn and Wine and Oil.

After the Wine is poured upon the Lodge:

When there a shrine to Him above
  They built, with worship sin to foil;
On threshold, and on corner-stone,
  They poured our Corn and Wine and Oil.

After the Oil is poured upon the Lodge:

And we have come, fraternal bands,
  With joy and pride and prosperous spoil,
To honor Him by votive hands,
  With streams of Corn and Wine and Oil.

After the Constitution by the Grand Master:

Thou! who art God alone,
Accept before Thy Throne
  Our fervent prayer!
To fill with light and grace,
This House, Thy dwelling-place,
And bless Thy chosen race,
  Oh God! draw near!

As through the universe,
All nature's works diverse,
  Thy praise accord;
Let faith upon us shine,
Let Charity combine
With Hope, to make us Thine,
  Jehovah, Lord!

Spirit of Truth and Love!
Descending from above,
  Our hearts inflame;
Till Masonry's control
Shall build in one the whole,
A temple of the soul,
  To Thy great Name!

LAYING OF CORNER STONES OF PUBLIC STRUCTURES.

This ceremony is conducted by the Grand Master and his Officers, assisted by the members of the Grand Lodge and officers and members of private Lodges as can conveniently attend.

The Chief Magistrate and other Civil Officers of the place where the building is to be erected, also generally attend on the occasion.

At the time appointed, the Grand Lodge is convened in some suitable place.

A band of music is provided, and the brethren appear dressed in dark clothes and white gloves and aprons.

The Lodge is opened by the Grand Master, and the rules for regulating the procession to and from the place where the ceremony is to be performed are read by the Grand Secretary. The necessary cautions are then given from the Chair, and the Grand Lodge is called from Labor, after which the procession sets out in the following order.

Tyler, with drawn sword.
Stewards, with rods.
Master Masons.
Two Deacons, with rods.
Secretary and Treasurer.
Past Wardens.
Two Wardens.
Past Masters.
Work Masters.
Royal Arch Masons.
Knights Templars.*
Music.

* Whenever the Knights Templar appear in a procession, they should act as an escort or "Guard of Honor" to the Grand Lodge.

Grand Tyler, with drawn sword;
Grand Stewards, with white rods;

Principal Architect with square, level and plumb.

Grand Secretary and Grand Treasurer.

Bible, Square and Compasses carried by a Master of a Lodge, supported by two Stewards.

Grand Chaplains.

The Five Orders of Architecture.

Past Grand Wardens.

Past Deputy Grand Masters.

Past Grand Masters.

Chief Magistrate and Civil Officers of the place.

Junior Grand Warden, carrying the silver vessel with oil.

Senior Grand Warden, carrying the silver vessel with wine.

Deputy Grand Master, carrying the golden vessel with corn.

Master of the oldest Lodge, carrying Book of Constitutions.

Grand Master,
Supported by two Deacons with rods.

Grand Standard Bearer;

Grand Sword Bearer with drawn sword.

A triumphal arch is usually erected at the place where the ceremony is to be performed.

The procession arriving at the arch, opens to the right and left, and, uncovering, the Grand Master and his Officers pass through the lines to the platform, while the rest of the brothers surround the platform, forming a hollow square.

The Grand Master commands silence, and announces the purpose of the occasion, when the following or some other appropriate Ode is sung.

HYMNS THAT MAY HERE BE USED

Music—Rule Britannia.

When earth's foundation first was laid,
By the Almighty Artist's hand,
'Twas there our perfect laws were made,
Established by His strict command.

Hail! mysterious, hail, glorious Masonry,
That makes us ever great and free.

In vain mankind for shelter sought,
In vain from place to place did roam,
Until from Heaven, from Heaven he was taught
To plan, to build, to fix his home.

Illustrious hence we date our Art,
Which now in beauteous piles appear,
And shall to endless to endless time impart,
How worthy and how great we are.

Nor we less famed for every tie,
By which the human thought is bound,
Love, truth, and friendship, and friendship socially,
Unite our hearts and hands around.

Our actions still by virtue blessed,
And to our precepts ever true,
The world admiring, admiring shall request
To learn and our bright paths pursue.

The necessary preparations are now made for laying the stone, on which is engraved the year of Masonry, the name of the Grand Master, and such other particulars as may be deemed necessary.

The stone is raised by means of an engine, erected for that purpose.

The Grand Chaplain delivers the following or some other appropriate

PRAYER.

Almighty God, who has given us grace at this time with one accord to make our common supplications unto thee; and dost promise that, where two or three are gathered together in Thy name, Thou wilt grant their requests; fulfill now, O Lord, the desires and petitions of Thy servants as may be most expedient for them, granting us in this world knowledge of Thy truth, and in the world to come life everlasting. Amen.

Response—So mote it be.

The Grand Treasurer, by the Grand Master's command, places under the stone the various sorts of coin and medals, Masonic documents, and such other matters as may be of interest.

Solemn music is introduced, and the stone let down into its place.

The principal Architect then presents the working tools to the Grand Master, who hands the Square to the Deputy Grand Master, the Level to the Senior Grand Warden and the Plumb to the Junior Grand Warden; when the Grand Master addresses the Grand Offices as follows:

Grand Master:—R. W. Deputy Grand Master, What is the proper Jewel of your Office?

D. G. M.—The Square.

G. M.—What are its moral and Masonic uses?

D. G. M.—To square our actions by the square of virtue, and prove our work.

G. M.—Apply the instrument of your Office to that portion of the foundation stone that needs to be proved, and make report.

The Deputy applies the Square to the Stone and says:

D. G. M.—Most Worshipful, I find the Stone to be square. The Craftsmen have performed their duty.

G. M.—R. W. Senior Grand Warden, what is the Jewel of your Office?

S. G. W.—The Level.

G. M.—What is its Masonic use?

S. G. W.—Morally, it reminds us of equality, and its use is to law horizontals.

G. M.—Apply the implement of your Office to the foundation stone and make report.

This is done.

S. G. W.—I find the stone to be level. The Craftsmen have performed their duty.

G. M.—R. W. Junior Grand Warden, what is the proper Jewel of your Office?

J. G. W.—The Plumb.

G. M.—What is its Masonic use?

J. G. W.—Morally, it teaches rectitude of conduct, and we use it to try perpendiculars.

G. M.—Apply the implement of your office to the several edges of the foundation-stone and make report.

This is complied with.

J. G. W.—Most Worshipful, I find the stone is plumb. The Craftsmen have performed their duty.

G. M.—This corner-stone has been tested by the proper implements of Masonry. I find that the Craftsmen have skillfully and faithfully performed

their duty, and I do declare the stone to be well formed, true and trusty and correctly laid, according to the rules of our Ancient Craft.

Let the elements of Consecration now be presented.

The Deputy Grand Master comes forward with the vessel of corn, and scattering it on the stone, says:

I scatter this corn as an emblem of plenty. May the blessings of bounteous Heaven be showered upon us and upon all like patriotic and benevolent undertakings, and inspire the hearts of the people with virtue, wisdom and gratitude.

Response—So mote it be.

The Senior Grand Warden then comes forward with the vessel of wine and pours it upon the stone, saying:

I pour this wine as an emblem of joy and gladness. May the Great Ruler of the Universe bless and prosper our national, state and city governments; preserve the union of the States and may it be a bond of Friendship and Brotherly Love that shall endure through all time.

Response—So mote it be.

The Junior Grand Warden then comes forward with a vessel of oil, which he pours upon the stone, saying:

I pour this oil as an emblem of peace. May its blessings abide with us continually, and may the Grand Master of heaven and earth shelter and protect the widow and orphan, shield and defend them from trials and vicissitudes of the world, and so bestow His mercy upon the bereaved, the afflicted and the sorrowing, that they may know sorrowing and trouble no more.

Response—So mote it be.

The Grand Master, standing in front of all, and extending his hands, makes the following

INVOCATION:

May the all bounteous Author of Nature bless the inhabitants of this place with an abundance of the necessaries, conveniences and comforts of life; assist in the erection and completion of this building; protect the workmen against every accident; long preserve the structure from decay; and grant to us all a supply of the corn of nourishment, the wine of refreshment, and the oil of joy. Amen.

Response—So mote it be.

The Grand Master strikes the stone three times with the gavel, and the public Grand Honors are given.

The Grand Master then delivers over to the Architect the implements of architecture, saying:

Worthy Sir (or Brother): Having thus, as Grand Master of Masons, laid the foundation stone of this structure, I now deliver these implements of your profession into your hands, intrusting you with the superintendence and direction of the work, having full confidence in your skill and capacity to conduct the same.

The Grand Master ascends the platform, when an appropriate anthem may be sung.

The Grand Master then addresses the assembly as follows:

Men and Brethren here assembled: Be it known unto you, that we be lawful Masons, true and faithful to the laws of our country, and engaged, by solemn obligations to erect magnificent buildings, to be serviceable to the brethren, and to fear God, the Great Architect of the Universe. We have among us, concealed from the eyes of all men, secrets which cannot be divulged, and which have never been found out; but these secrets are lawful and honorable, and not repugnant to the laws of God or man.

They were intrusted in peace and honor to the Masons of ancient times, and having been faithfully transmitted to us, it is our duty to convey them unimpaired to the latest posterity. Unless our Craft were good, and our calling honorable, we should not have lasted for so many centuries, nor should we have been honored with the patronage of so many illustrious men in all ages, who have ever shown themselves ready to promote our interests and defend us from all adversaries. We are assembled here today in the face of you all, to build a house, which we pray God may deserve to prosper, by becoming a place of concourse for good men, and promoting harmony and brotherly love throughout the world, till time shall be no more. Amen.

Response—So mote it be.

A voluntary collection is then made by the Grand Stewards among the Brethren for the needy workmen, and the sum collected is placed upon the stone by the Grand Treasurer.

The Grand Chaplain then pronounces the following or other suitable

BENEDICTION:

Glory be to God on high, and on earth peace, and good will toward men! O Lord, we most heartily beseech thee with thy favor to behold and bless this assemblage; pour down thy mercy, like the dew that falls upon the mountains, upon thy servants engaged in the solemn ceremonies of this day. Bless, we pray thee, all the workmen who shall be engaged in the erection of this edifice, keep them from all forms of accident and harm; grant them in health and prosperity to live, and finally we hope, after this life, through Thy mercy, wisdom and forgiveness, to attain everlasting joy and felicity in thy bright mansion—in the holy temple, not made with hands, eternal in the heavens. Amen.

Response—So mote it be.

After which, the procession returns in the same order to the place whence it set out, and the Grand Lodge is closed with the usual formalities.

COMMITTEE ON TRESTLE-BOARD

EDMUND S. TAYLOR, R.W.D.D.G.M.

ANTHONY CROMWELL, R.W.G.L.

VIDAL A. MACKINNON, R.W.G.S.

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